

**Grand Lodge  
Free & Accepted Masons  
Of California  
Grand Oration 1898**

**Grand Orator  
Edward Spalding**

MOST WORSHIPFUL GRAND MASTER, WARDENS AND BRETHREN

I congratulate you upon this auspicious occasion, assembled in the Annual Session of the Grand Lodge of the State of California.

" Safely through another year  
God hath brought us on our way,"

While others (alas! we miss their familiar faces) have fallen in life's battle— some crowned with laurels of a victorious contest and ripe for the Master's garner—some in the blush of their young manhood, but with a name fragrant with good works having built well the temple of character. To us who are left devolves the great work to which they gave their best efforts, of lifting up our common manhood, and strengthening the cords of friendship and brotherly love throughout all lands.

The traditional account of the rise and formation of the Masonic Order was in the organization of the workmen under the three Grand Masters in the erection of Solomon's Temple at Jerusalem. Orders of workmen had undoubtedly existed long prior thereto, as shown by symbols found in the ruins of Nineveh, Babylon, Persepolis and Egypt. Under the direction of the three illustrious Grand Masters the workmen were organized as Entered Apprentices, Fellow Crafts and Master Masons, and the thousands thus employed erected the Temple to Jehovah upon the sacred Mount of Moriah. For a foundation of the outer wall, on three sides the rock of the mountain was laid bare; on the fourth, from the Tyropean Valley, a titanic wall was built up, which re-mains to this day the wonder of modern architects. From this wall a mighty arch led over to the King's Palace on the hill of Zion, affording a broad highway from the palaces on Zion to the temple. The stones for the building of this great edifice were quarried in the caverns of the mountain, squared and numbered, and placed in position without the sound of hammer, but by the setting maul alone. The wood was cut in the far north, in the mountains of Libanus, shipped to Joppa, and thence transported to Jerusalem and placed in the cloisters of the temple. From Ophir was brought talents of gold that over laid the decorations of the structure, while from far and near came precious stones to adorn and beautify the building, until, as JOSEPHUS says, it shone from afar as a mountain of snow, whose gilded minarets flashed in the sunlight of the pure air of Palestine.

It was a marvel of strength, magnificence and beauty, whose fame spread far and wide, and yet the Queen of Sheba, as she stood in its courts, amid the gorgeous palaces by which it was surrounded, and gazing upon its unsurpassed splendor, exclaimed, " the half was not told me."

Silently in the quarries and in the mountains and upon the site the great temple was reared; first around the base of the mount the court of the gentiles with its cloisters; then within and above the court of the Israelites, and then still within and above, by regular steps, the court of the Priests and the tribe of Levi- and still within and above, crowning the summit of Moriah the Sanctum Sanctorum, or most holy place; and thus the temple was complete in all its parts and dedicated to the worship of JEHOVAH.

So, in later days, the Craft in Europe have erected the mighty cathedrals whose chiseled beauty and magnificent proportions are the admiration of the world not only for the conception of the architect, but the faithful devotion of the workmen.

But Masonry is no longer operative, but symbolic. No longer do we have to do with the square, the trowel and the maul. No longer do we deal with wood or stone, or metals, or other plastic substance. But we are still builders of temples, more enduring than SOLOMON'S, and upon a foundation as sure and sacred. We are builders of character, upon the foundation of manhood. Masonry deals with man in his free, individual personality. There is no other foundation on which the full developed structure of humanity can be erected. The patriarchal foundation has

failed--now alone preserved in the falling, crumbling Empire of China. Kingcraft proved equally defective. Witness the desolated plains and sites of the kingdoms and cities of antiquity All that remains are colossal memorials of regal power and servile labor. Greece alone for a short period of human history, broke loose from king and priest, and on the foundation of manhood built, for all time, imperishable temples in every realm of thought and action. Aristotle, Plato, Phidias, Alcibiades, and others were men untrammelled by mandate of king or priest, who by self-reliant thought and action, built systems of philosophy, orders architecture, principles of free government, models of painting and statuary, that to-day are accepted as the bases of modern culture. These builders rise from the level of human history, like Alpine heights, crowned with the radiance of eternal sunlight, serene in the empyrean of heaven, unpolluted by the flowing stream of ages.

Again, amid the deepening gloom of kingcraft and priestcraft, under whose blighting sway the race had reached its lowest degradation, came Him, whom the ancient prophets had foretold, " the desire of all nations, the man Christ Jesus-who, along the dusty highways and the sea shores of Judea, and even in the temple at Jerusalem, denounced both king and priest and Proclaimed the divinity of man. It was the new gospel of glad tidings, it broke the yoke of bondage, and declared the brotherhood of men. Before the force of that truth thrones of kings have fallen, and the robes of priests have been torn asunder, and the nations quickened to newness of life, and the race uplifted and disenthralled.

Through all the ages, from Egypt to Spain, the rule of the priest has been the degradation of the people. It has been the dogma of king and priest, that men were for their benefit, having no inalienable rights in themselves. In Masonry, king and priest and peasant are brothers, having the same Great Father and the same common destiny. Man must stand alone. No king or priest can act as proxy for him, in respect to the laws of nature or the man-dates of heaven. He alone must investigate, he alone decide. No priest or church can answer for him. It is his glory that he stands alone in his environment, with full power to freely think and act.

Man, ideally considered, is great. " What a piece of work is man! In action how like an angel! In apprehension how like a god! "

The Psalmist exclaimed: " When I consider thy heavens the work of thy fingers—the moon and stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than the angels! Thou hast crowned him with glory and honor! " Crowned him with the glory and honor to weigh, measure and trace the movements of the myriad of worlds that flash like diamond dust in the evening sky. To read the history of this world, as revealed in the indurated leaves of the rock-ribbed earth; to analyze the elements of nature, learn their substance and powers, and subject them to his use and pleasure, and, in the grandeur of his thought and achievements, to approach the great fountain of all truth. Upon a constitution so grand, capacities so vast, and range of being so exalted, as a foundation—Masonry proposes, by precept and example, to assist each for himself, to erect a temple of immortal and imperishable character. This it does in its three degrees by inculcating the lessons of obedience, intelligence and integrity.

Character is what a man is in the light of his own consciousness and in the eye of omniscience. We commence life without character, and we build for ourselves under the environment of our lives. We may be molded by that environment, or we may use it to our growth and development. The utmost freedom is required on the part of each man in that work; freedom from every force that would enslave the soul, or hinder his highest effort, and yet he must build under law. It is wondrously true that the environment of law aids rather than hinders, the evolution of man and mind. He must work in harmony with the law of nature and nature's God—or he will be found fighting foes of his own creation.

Obedience to law, then, is the corner-stone of every truly great character  
Masonry teaches obedience to the laws of family and friend, to the laws of his country—to the law of righteousness, which is the law of God.

In this land we have no sovereign but law, and good citizenship depends upon our obedience to law. For one to disobey is for all to disobey, and anarchy follows. Disobedience to law is the source of all our evils. It fills our streets with the idle and dissolute, our jails with criminals, and our country with strife. The conflict of labor and capital would lose its perilous character if there was no disobedience to law. Every man has the constitutional right to labor for

whom he pleases, and at the price he pleases and the employer has the correlative right to employ whom he pleases and at what wages he pleases. Men have the right to combine for mutual protection and aid. They have the right to strike and leave their employment, and refuse to labor from any cause that may appear just to them. But they have no right to prevent another from doing the work they refuse to do, or that the employer shall not give work to another. Nor have they any right to injure or destroy the property of their late employer, or deprive him of its free use; Disobedience of this law of inalienable right has brought a stain upon our fair name and endangered the perpetuity of our form of government.

Masonry teaches obedience to the laws of friendship and brotherly love. This binds the Fraternity by the strongest tie. Every Mason is my brother whatever his station in life, and my obligation to him as such, is not changed or lost by change of situation or condition. He is a brother man. Secretly or openly, a thousand instances could be cited, where this law has been obeyed even at great peril.

It is related that on the disastrous retreat of the French from Moscow, French soldiers. Masons, were received by Prussian Masons into their Lodges and homes, and succored on their way back to France although Prussia suffered devastation at the hands of NAPOLEON, after the battle Jena. And in our late civil war, many instances are known where on the battlefield in camp and in hospital, and even in prison. Masons found a friend and a brother in the foe and received a brother's aid and comfort. This law does not cease with a brother's death, but cares for his sleeping dust, and protects and provides for his widow and orphan. Witness our beautiful Home, dedicated to its sacred purposes but yesterday. Wide as the world is, that tie binds us in fraternal unity. It is not circumscribed by any nationality, language or climate. It binds alike Prince of Wales, heir to the throne of the mightiest empire of earth, and the native of Cuba and Manila, in prison, hated and imprisoned by Spain, because Masons. May that bond grow in power and increase in its sway, until all peoples shall be blessed by its benign influence.

Obedience to law begets love of country and a willingness to do and dare for her welfare. Who can forget the Six Hundred at the Battle of Balaclava, immortalized by TENNYSON:

" Forward, the Light Brigade!  
Charge for the guns," he said:  
Into the valley of death  
Rode the Six Hundred.  
" Forward, the Light Brigade!"  
Was there a man dismayed?  
Not though the soldier knew  
Some one had blundered.  
Their's not to make reply,  
Their's not to reason why,  
Their's but to do and die:  
Into the valley of death  
Rode the Six Hundred!

No less were the heroes of Santiago worthy of praise, when WHEELER and ROOSEVELT stormed the heights of San Juan, drenched with rain, in trenches filled with mud, amid a hail of bullets from an unseen foe, until, at last, they planted the starry banner on the fort and held the city in their grasp, and left their dead buried on the field they had captured.

" What matters now the cause?  
As little children resting  
No more the battle breasting  
To the rumble of the drums;  
Enlinked by duty's tether  
The blue and gray together  
When the great assembly comes.  
Where'er the summons found them,  
Whate'er the tie that bound them,  
'Tis this alone the record of the sleeping army saith;

They knew no creed but this:  
In duty not to falter,  
With strength that naught could alter,  
To be faithful unto death."

Masonry teaches obedience to the moral law, the law of righteousness. Every faculty of mind and body, every desire, emotion and passion, were bestowed for a wise purpose. But all are to be used and enjoyed under an enlightened judgment and a sovereign will. There can be no supreme obedience to law without supreme control of self. The appetites and passions are loyal servants, but tyrannous masters; when subdued to the power of the will, they add zest to life, and strengthen every faculty of the soul. The will is the helmsman of the man.

A short time since I had the great pleasure of a trip down the river St. Lawrence. The mighty stream spread out into wide placid waters, and the boat, like a thing of life, glided over its unruffled surface. The shores and islands were filled with delightful visions of villas, towns and cities, and we swept along as amid bowers of an enchanted land. Then suddenly the rapids appeared; the calm stream broke into a wild, foaming torrent; huge billows rolled on every side, and, like a cockle shell, our boat tossed in the waves. But there was a strong, intelligent hand at the wheel, and the pilot, steering clear of rock and swirling eddy, brought us safely through the angry flood to the calm waters below. So, amid the surges of passion and the allurements of temptation, the will must hold the man steady and true, if he will build and maintain a lofty, ideal character.

In the second degree, Masonry urges the acquirement of a knowledge of the liberal sciences. The ignorant man is the slave or dupe of his fellowman. Placed in the midst of conflicting opinions, he can only act wisely who acts intelligently. Lack of knowledge is the source of all the isms of the age. Truth is one and universal. The rough ashlar must be cut, squared and finished for its place in the structure; so all the faculties of man must be rounded out by culture, to erect the temple of a truly sublime character. A Mason is not to be a mummy, enshrouded in the habiliments of death, but a strong, living force in the world, each in his sphere.

American citizenship demands the educated man. Many of the States, including our own, require an educational test in order to vote. It is not only necessary to know the form of our Government, and the officers to carry on its various functions, but great questions are constantly being presented for consideration, that require study and thought rightly to decide. We boast of being a well educated people. In some senses we are. Most of us know how to read and write; but in the sense of a capability to master the great problems in the science of government, there is a profound ignorance. How few know aught of the laws of tariff or finance, or are able to discern between truth and error in the discussion of the same. One asserts that we have become a rich and prosperous people by reason of a protective tariff, and another holds that we have become such from other causes, and have been handicapped rather than helped by a protective tariff. One asserts that gold is the only stable measure of values, and another insists that silver is the most reliable measure; while a third declares that greenbacks and an unlimited issue of paper currency is the only panacea of our financial troubles; and another holds that government is a business corporation, only fixing the standard of weights and measures, and receiving and paying out money in the strict order of business. How shall we act in the matter? for we must act.

BOLINBROKE declared that history was philosophy teaching by example. What does history say on all these questions? They are not new. It is the Mason's duty to learn, that he may fulfill his vows of fidelity to his country; to know the truth rather than the shibboleth of party. Man uneducated, is a hewer of wood and a drawer of water. He exhibits only a vital force. Independent thought and action only result from education. I do not mean the learning of the schools alone. Too often the school has dwarfed rather than enlarged the scope of the man's being; but the evolution of the faculties of the soul by training and acquisition of facts. Knowledge is power. But mere knowledge, without the ability to use it by a trained intellect, is a vain accomplishment. Masonry, therefore, urges the study of the sciences - grammar, or the right use of words; rhetoric, or the right form of expression; arithmetic, or the science of numbers; logic, or the correct methods of reasoning from cause to effect, and from effect to cause. Music, under whose magic notes the soul is lulled to sweet repose, or stirred to tempestuous ecstasy; and astronomy, that unfolds to us in wondrous majesty the works of the Great Builder, filling infinite space with the shining host of the stellar universe, marshaled in their stately course by Orion,

prince of the celestial throng. It would seem that the environment of man was a sufficient stimulus to exertion in the acquirement of knowledge. Never, in the history of the world, was there presented to the mind such an unfolding of the powers of nature, and yet earth, air and sky are full of problems still unsolved.

It is true that the day has passed when a man can become a universal scholar. The field is too vast and life too limited. But each in his sphere may become a master workman. Learning is self-satisfying, and enables the man to enjoy the higher faculties of the soul. Some seek pleasure in the gratification of the appetites, only to find in the fruition, apples of Sodom, ashes to the taste. Some, absorbed by a love of money, seek pleasure in hoarding it up with a miser's greed, only to realize that they have stultified the soul for a temporary gratification. Others, with an ambition for public office, too often sacrifice honor, truth, and even manhood, to obtain positions that bring no real enjoyment. But learning, whether with PLATO, we study the profound mysteries of the human soul; or, with EDISON, we search into the hidden secrets of nature; or, with LYELL, we decipher the unfolding records of the ages past, preserved in the rocky tablets of earth; or, with HERSCHEL, dwell amid the shining orbs that fill immensity with their myriad glory—the soul is uplifted, exalted, and glorified in the evolution of its God-given faculties. Who can tell the profound joy of LEVERRIER, when his planet, fixed by the logic of facts, was revealed to him in the planet Neptune? of NEWTON, when it there flashed upon his mind the discovery of the law of gravitation? or, of EDISON, when, talking to his machine, as to a living soul, the dumb cylinder talked back to him?

We are in the midst of a political campaign. The press and the itinerant orator are daily before the people, with their dogmatic statements, as to the condition of the country, its finances, and its prosperity, and its necessities. How full of sophistries both papers and orators are. Conditions of the country are given as having the relation of cause and effect, which are merely coincident. All the evils of Pandora's box are likely to follow the elevation of one party, in the view of the other, and all prosperity of the country due to its dethronement. With one, whatever it is or does, is right, and what the other does or believes, is wrong. An opinion is correct when held by us, and wrong when held by our opponent. Is it any wonder that confusion follows, and the country is often imperiled by lack of stability, because we trifle with these matters for the sake of place and power?

Sound learning would enable us to separate the logical from the illogical, the true from the specious and false, and place country before party or place, and so secure for our land lasting peace and, unbounded prosperity. Masonry bids her followers to study well, that they may act wisely.

In the third degree is taught the great lesson of integrity. The example set before the neophyte is a most impressive one—death preferred to the conscious disregard of duty. Was there ever a time when the need of this important lesson was more apparent? Men in high and low positions alike, are found wanting. Defalcations are of frequent occurrence, and frauds in the performance of contracts constant. Especially is this true in, the performance of a public trust, until cheating the Government has seemed to have lost its criminal character. To defraud the people, under contract, is accounted shrewd dealing, and not a wrong. The banker takes the money of depositors rich and poor alike, and flees to a foreign land, to spend his ill-gotten gains. The contractor for the Government, in labor and materials, fails to fulfill his contract, and boasts of his sharp dealing. It is appalling, this lack of integrity. Men crowd into the ranks of the pension lists, and draw from the Government money to which they are not entitled, by reason of any service until now the number on the pension list is nearly one-half of the whole number that enlisted or served in the war, and the amount paid annually in pensions greatly exceeds the whole cost of the Government before the war. The present tax, thirty-three years after the war, amounts to over two dollars for every man, woman, and child in the land each year.

The man who gave his young manhood to the service of his country, and in that service suffered loss of physical or mental powers, which disabled him from securing proper toil, or remuneration for his toil, should receive the grateful care of the nation; but not the tramp, the unworthy, or the fraud. It is a wrong against the true veteran, that the fraudulent ones should share equally in the nation's bounty.

To such an extent has this false reasoning reached, that men do not hesitate to buy places of honor or trust in the Government, hoping for some opportunity to recoup their expenditures at

the country's loss. The alarming feature of the case is that we have become so accustomed to it that it does not strike us as a great crime.

How marked are the men who stand upright, square, self-reliant-men in whom every one reposes the utmost confidence. Such men, in Church and State and in every avocation in life, command our respect.

Masonry teaches that obedience to duty is the noblest attribute of true manhood and he who stands in his integrity, finds it easy to exemplify the virtues of Masonry, brotherly love, relief and truth, for it brings him in sympathetic touch, one with another. Like the "vision of Sir LAUNFAL," it is only when we come to regard the suffering one as brother, and so drawn to him in fraternal sympathy, that we shall see, as the Knight saw:—

" The leper no longer crouched by his side,  
But stood before him glorified,  
Shining and fair and tall and straight  
As a pillar that stood by the beautiful gate,  
Himself the gate whereby men can  
Enter the temple of God in man."

Answering the divine assurance: "Inasmuch as ye have done it to one of the least of these ye have done it unto me." f

This building of character is under the great light of Masonry, the Bible. The very first stone in the Masonic Temple is a belief in God, and in his revelation to man, and in every degree its teachings are impressed upon the brethren, in both precept and example. Upon every condition in life, and under every form of personal experience, it pours its light of patience, courage and trust. Its code of laws, the great storehouse whence the nations of the earth draw their wisest dicta; its moral code, the foundation of all systems of modern equity. It guides the nations, rules the people, enlightens the home and ennobles man. It whispers in the ear of childhood, marches with man in the battle of life, pillows his head in the hour of death, and unlocks the gates of Paradise to the ransomed soul. Its history is the stirring story of the nations that walked in the ways of righteousness and wickedness. Its biographies, lives of the wisest, bravest and wickedest of men; of women, who, with MIRIAM, sang the deliverance from peril, or, like MARY, ran with glad feet to tell of the risen CHRIST. Its poetry matchless, from the earliest known, that of Job—unexcelled in the sublimity of its theme, in the splendor of its diction, in the loftiness of its thought; to DAVID, whose psalms express every emotion of grief or joy to which the human heart is subject, whose music has come down to us like the tones of sweet bells over the silent sea. Its prophecies, full of warnings to men and nations, foretelling the history of Earth, until the apocalyptic vision of JOHN, of the gathering of the redeemed, and the song of the unnumbered multitude, whose voices, like the sound of many waters, filled the dome of heaven.

The Bible inspires the highest efforts, the sublimest thoughts; like the coal of fire that touched ISAIAH'S lips, it awakens the loftiest ideals. In architecture, the grandest conceptions are temples erected to the worship of God. It touches the lyre of the musician, and sublimest strains are heard in the oratorio of the creation by HAYDN, and HANDEL'S Messiah, with its grand hallelujah chorus, worthy to be taken up by the assembled hosts of heaven. It touches the lips of the poet, and begets the triumphant songs of Earth by DANTE, MILTON, TENNYSON and LONGFELLOW. Orators and statesmen have drawn inspiration from its pages, and if destroyed it could be recovered from the living literature of the earth. Its history our history, its heroes our examples, its poetry our songs, its warnings our instruction, its prophecies our hopes, its heaven our abiding home. It shines in the face of the Entered Apprentice upon his first introduction into the Lodge, and is thenceforth his companion and guide in the perilous path of life, and is borne in solemn procession to the grave at his burial, and amid the sounds of falling clouds and sighing friends, floods with light the gates of death, and reveals the jeweled portals of the eternal city. Driven from the schools of our land and denied to opening minds of the young, I thank God that the Bible has found a consecrated place upon the altars of Masonry.

It may be asked, if Masonry has this high and exalted purpose, what place is there for religion or the church? Does not, or may not, Masonry take the place of the church? We answer, nay! ... Religion, or the church, has to do with the spiritual temple of man! It is true that the church also strives to build up man mentally and morally, but its true sphere is to develop the spiritual

nature of man. The church and Masonry are co-workers, not antagonistic—each dealing with man in his free and unfettered state, and treating the race as one brotherhood.

Papacy and Masonry are antagonistic, for the reason that papacy places man under tutelage to priest, and denies him the right to himself search the open Bible. Religion gilds the temple of character as it did the minarets of Solomon's Temple.

I shall never forget a vision I had from Arlington Heights three years ago. I had spent the day in the examination of the new library building at Washington—the most extensive and magnificent library building in the world. Massive in its granite foundation and walls, obedient to every law of exquisite architecture, adorned with all the wealth of learning and art, domed in its splendid integrity without sham or pretention. At nearly sunset I looked down upon the magnificent city of Washington, its noble public buildings, the capitol, the white column of Washington Monument, and then my eyes rested upon the splendid outline of the library building, whose gilded dome flashed in the sun's reflected rays like a magnificent star on the horizon. So religion glorifies man in his integrity and enables him to walk a shining light in this world, and walk the golden streets of the new Jerusalem, effulgent in the light of heaven through the cycles of eternity!

The history of the world, is the history of its men of obedience, learning and integrity. ABRAHAM, whose offering of obedience made Mount Moriah sacred forever in the annals of time, and founded a nation whose history, poetry, prophecy and law has enriched the nations of the world. MOSES, learned in all the lore of the Egyptians, obedient to the command of God, faced the King in his palace, the hosts of Egypt in the field, and led ISRAEL from slavery to the promised land, and became the world's great lawgiver. DAVID, who, from a shepherd lad became King of Israel, and founded a mighty kingdom, extending "from sea to sea, and from the rivers to the ends of the earth," and became the world's great singer. DANIEL, who, in obedience to law, braved the fury of the King, foretold the destruction of his throne, and prepared the way for the rebuilding of the temple.

The Saints JOHN, the Patron Saints of our Order—the one heralded the coming Messiah and fell a martyr to his devotion to truth; the other, exemplifying in his life the virtues of his great Master, braved the crowd that sought the Master's life, went fearless to the hall of the High Priest and Pilate's Judgment Hall, and to Calvary's summit, and, in constant exhortation, proclaimed the divine announcement of the brotherhood of man, to whom, for his love for man, was given the beatific vision of the future life of man, crowned with immortality in the matchless splendors of the kingdom of God. And PAUL, the man versed in the philosophy and poetry of the Greeks, and who had also sat at the feet of the great teacher GAMALIEL, ever obedient to duty, became the herald of the new gospel of love, whose life and writings have had a more profound influence upon the world than that of any other man. PAUL who, obedient to the divine light that flashed upon him on his way to Damascus, destroyed the business of the image makers as he proclaimed the truth before the colossal portals of the Temple of Diana at Ephesus; who proclaimed Jehovah as the true God, on the crest of the Acropolis at Athens, surrounded by the wilderness of temples, palaces, altars and statues of that city, and in the presence of the speculative philosophers of Greece, and fell a martyr to truth in obedience to law at Rome, finished his course of wonderful and daring ministry, and received the crown of everlasting life. And LUTHER who, in the gloom of despondent Europe, found the nations under the iron heel of monarch and Pope, the Bible chained in a cell, its light obscured braved the anger of the mightiest potentate and a cruel priesthood, proclaimed the sovereign rights of man, his freedom of volition, and ushered in the morning of the Reformation, whose glorious meridian splendor is filling the earth with trophies of Christian civilization.

Let me name, in addition, the grand triumvirate of the last half of the nineteenth century. BISMARCK, who, from scattered and hostile Duchies and factious provinces, built the German Empire, established the throne of WILLIAM I, shook off the papal dominion and made Germany the grand central protestant power of Europe.

GLADSTONE, a universal scholar, thrice Premier of England, who carried forward, with matchless valor, the principles of PYM and HAMPDEN, and made the British Empire the greatest the world ever saw, bringing to the people under its sway the blessings of a stable and free government, and carrying, its arms and arts, its civilization and its doctrine of freedom to every clime and every race.

And, grandest of all, LINCOLN, whose undying fame grows with the receding years, who, oppressed by the burdens of tremendous armies, surrounded by scheming politicians and incompetent generals, with foes in front and traitors, in the rear- with a serenity born of courage, convictions of right and trust in God, for four years carried the ark of American liberty through the wildest storm of battle the world ever saw, until he placed it upon the unassailable heights of the present, and made it possible for the United States to-day to plant its flag in the East and West Indies, and united to stand amid the nations of the earth the cynosure of all eyes, carrying its glorious flag with its constellation of stars wherever the constellations of the skies shine upon the earth.

A splendid shaft of white marble at Washington lifts its silent finger to heaven in memory of the Father of his Country. But in the hereafter a united people will raise to the memory of Lincoln, the savior of this grand empire of nearly one hundred millions of freemen, a monument commensurate with his merit and our love.

Such, my brethren, is the symbolism and work of Masonry. Before it a grand future lies with its labors and triumphs. The great thinkers and worker of the world are Masons. The President and Vice-President, with most of his Cabinet, the Governors of many States, the Generals in the army and Members of Congress, are Masons. Prince ALBERT, the royal family and the leading men of England and of the English Colonies, are Masons.

Father YORKE, in an address delivered not long since in San Francisco, said that Spain had not been ruled by the Catholic Church but by Masons. It is true that the liberal leaders in Spain are Masons, and in that fact lies the hope of Spain.

A leading Mason at Madrid said recently in an address: "The nations in which Masonic societies abound will always march in the vanguard of civilization and progress. Arts and letters will prosper in them, and pauperism and misery will never have great sway. From the most remote times it has inarched, and will continue to march, at the head of human progress in all countries and places."

Masonry has much to do with the fraternal feeling existing between England and the United States. Bound by a common language, common law, similar institutions of freedom and a common literature, it is for the interest of humanity that they should act together in the councils of the world. Thus licked together they shall march to the control of the earth in righteousness and peace as:

"Milton's Titan angels Gabriel and Abdiel

Starred from Jehovah's gorgeous armories,"

until the doctrines of freemen and free institutions, under the divine light of a free Bible, shall cover the earth as the waters cover the face of the sea, and their two flags entwined together shall only go down in the consuming flames of the world's destruction.